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MISSIONARY EXCERPTS; NO. I.

Facts, like objects of sight, depend very much for their appearance, upon the position in which they are viewed, and their relation to other objects, or to principles which they illustrate. A fact, standing alone, may be an object of interest, but examined as an exponent of some general law of human life, individual or social, will assume a greatly increased significance and importance. It is our purpose to avail ourselves of this truth, by culling from the correspondence of our missionaries and teachers, from month to month, extracts, which may gratify and instruct our readers, not only because they are interesting, in themselves considered, but because they illustrate important principles involved in our work.

A favorite argument of the defenders and apologists of Slavery in former days was the great number of professing Christians among the slaves, the large membership of the African churches at the South, and the manifest enjoyment they exhibited in their religious worship. Among the replies made to this argument was the well grounded suspicion resting upon much of this assumed or vaunted piety, because it failed to make its possessors better, while those, who made the largest pretensions to it, would be persistently guilty of the grossest sins, falsehood, dishonesty and licentiousness. The following extract from a letter of our missionary in Arkansas illustrates this point:

We had a colored preacher here, that I regarded favorably, and had him assist in public worship. Brother Jessup thought him considerably self-righteous, but he had secured my confidence. He frequently prayed fervently for his wife, who had been carried to Texas, until of late. He had a private interview with me, as much as two months ago, in which he wanted to know what I thought of the propriety of his taking a companion. I told him my mind. He seemed much interested in the new object of his affections, and said the matter was settled, for his word was given to the woman to marry her, and he must do so. I told him he had no right to make such a promise and that it was void. Some weeks after, he desired to converse with me again. I soon saw where his heart was. I had my suspicions excited, in that second conversation, that he mis-stated the facts, as to the length of time his wife had been removed from him. Some days after that I heard a scandalous report of him. I told those who told me of it, that they had better be cautious what they said. They said it could be proved, and gave me the facts and witnesses. I concluded the matter must be investigated, and went to the preacher, and stated the case. He acknowledged the fact. I told him my position, and that I could no longer recognize or treat him as a minister. He seemed more concerned to know if I would marry him, than to put away his sin. He has since been detected in such a place that he was sent to the guard house. The colored people seem to see this matter aright, and I hope good will come of it.

While, however, this may well illustrate an important though mournful general truth, there are some very fine exceptions—rare exhibitions of the most delightful spirituality of heart and life. Uncle Tom can hardly be called an ideal character. Many a man and woman might be found, no doubt, who could have

sat as the originals of that wonderful picture. The following extract from a recent letter of one of our teachers, near Norfolk, is not without its significance:

"As often as I can I go to see an old couple by the name of Smith, and read the Bible to them; the old man is very old and sick. His journey is almost ended, and he draws near the dark river with such faith, joy and peace, that it is hard not to envy him. His favorite chapters are Revelations 21st and 14th of St. John. He always wants to hear these first, and he says many instructing, comforting things. So when I need a lesson in patience, and I begin to yearn, weary and faint, I go to him and find all I want, faith, hope and charity; and he says, "Child don't fret, no use, better pray, for life is not long enough to spend a bit in fretting, and as soon as we get to the New Jerusalem we shall forget we ever suffered; and when he prays, Oh! I seem to catch glimpses of the beautiful city of rest."

Mr. Linley from Africa once said at a Missionary meeting, as illustrative of the work of missions, that a Zulu, looking round for a stone to sit on, rather than, as his custom had always been, to squat bodily on the ground, had not only entered upon the race of civilization, but had made a long stride in it. The significance and philosophy of this remark are obvious to any reflecting mind. The principle is finding many illustrations in our work among the Freedmen. If the poor Zulu, looking for his stone, is in, and by reason of, that act, lifting himself up to a higher plane of thought and life, purpose and plan, it is not difficult to see and appreciate the elevating and humanizing influence of those industrial teachings and exercises, which many of our teachers and missionaries incorporate with their efforts for their good. The following extracts are only samples of many communications we receive. Mrs. Wheeler at St. Mary's, Md., thus writes:

"We have been unable to get more than two small boxes, navigation being now closed, but the people are suffering so much for the want of comfortable clothing that it seemed impossible to witness their sufferings longer, without making another effort to relieve them.

"I will make a brief report of our Industrial School, held during the month of Jan., while we had any material for sewing or knitting. It will be opened again whenever we have any material:

No. of sessions from two to three hours each, held in the afternoon	11
Average number in attendance	17
Garments completed	25
Needle-books, furnished with needles and thread	30
Blocks for quilt	19

Besides these, we had several learning to knit, others winding thread, yarn &c. It must be remembered that these were nearly all *learners* only—that often the work must be done over and over again, for the great object was to teach them to work neatly and *well*. I was pleased to notice that some women who could sew comparatively well, came in often to assist, although it was well known that I gave the garments made to the most *needy*, and not to *favorites*. The Industrial school is an addition to my labors which I am hardly able to take, but, while there is no other to take charge of it, I cannot suffer it to be abandoned as long as God continues the blessings of health and strength."

Mr. Baker, writing from the "Baxter Farm," near Norfolk, says:

"We have expended nearly $60 for material for clothing, and Mrs. B. and Mrs. S. are cutting it into garments, and will soon have an Industrial School in full operation, in which the women will make up the clothing."

Another writing from the "Hopkins Farm," says:

"We have, as yet, said nothing to our scholars about needle-work, for there has been so much else to attend to, but we hope to open a sewing school next month."

Can there be doubt of the benign influence exerted upon these little communities, by such quiet unobtrusive efforts? And here a suggestion occurs to us. It must be that there are many at the North, who would gladly share with these teachers in these efforts; if not in person, at least, by correspondence; sending them words of cheer, and peradventure something more tangible in the shape of material aid. We shall be happy to render any assistance in our power, in putting our friends of the North in communication with our teachers at the South.

There is a very general curiosity among our friends at the North, to learn the details of our work—not only the daily filling up of our teachers lives, but the surroundings of their homes. The follow-

ing extract from one of our colored missionaries and teachers in Portsmouth, Va., shows what one is doing:

"Sunday, Jan. 15. "Had about 40 soldiers in Sabbath School this morning; addressed the school on its second Anniversary; 366 present. In the afternoon had an interesting Sabbath School at Gosport; about 150 present. On my way home called upon an old lady, very near the eternal world. She is quite sick, but expressed strong trust in God. She seems anxious to die, and said, she could see the Angels, who had come for her. Praise the Lord for such faith in the face of death. In the evening tried to preach to the people at "Whitehead Farm" from John 4.19."

In the following genial and hopeful letter of Mrs. Nickerson, on Roanoke Island, as she describes her "shanty" of rough unplaned boards, we not only learn how our missionaries *live*, but how little we are dependent on our surroundings for comfort, and how much on what we are and do.

ROANOKE ISLAND, N. C., Jan. 9, 1864.

MR. WHIPPLE.—Dear Sir: Can I obtain your pardon if I trespass upon your time a while? I will venture. I want to tell you how happy I am. I have got a cosy, comfortable home. I should think, if I had the same house North, that, truly, I belonged to the "poor whites." but I am very thankful to the great Giver for it. If I ever feel to complain, I go to the window and see a great many homes where there is but one room—no windows, and so open that, in the evening we can easily see the fire burning in their fire places—then I look round my own room and see so many home-comforts, I feel ashamed for ever feeling discouraged. I do wish you could come and see us. Will my letter be too long if I describe our sitting room—used too as dining room? Come with me; we will enter on the south end—the front door—which has a half window in it. I suppose it will look odd to you to see the frame work and freshly sawn boards instead of plastered walls; but "that is nothing after you get used to it." That window opens to the west—and many times have I stood and looked from it across the Sound to the glorious sunsets. I have thought as I watched them that we were nearer the celestial city and got glimpses of it. I never saw anything more gorgeous than our sunsets. There is another window just opposite in the east; by it stands an old writing desk which had been repaired so that it does "as well as new." On the same side is the wood box—papered with newspapers—near an old cooking stove. In the corner opposite a nice melodian; by its side a lounge made of an ambulance stretcher covered with a scarlet blanket. Just over the lounge, two shelves well supplied with reading matter. Then there is the cross-leg table covered with a scarlet damask cover, an old rocking chair, (to hide the deficiency in the back is a white tidy), two clumsily made chairs,—a stool made from a nail cask covered with cloth, and a tidy over that, and a covered foot stool; that is the furniture. At the windows are white curtains, roll up and tie by green cord and tassel. Two strips of carpeting on the floor.

We have a school three evenings A prayer meeting and Bible class for the soldiers and teachers two evenings, here We have a great deal of company thus far. We have to write letters and read them for the colored people. We had two boxes of clothing arrive here last Wednesday. Thursday was one of the happiest days of my life. We commenced it by taking some children in and washing them all over, then dressing them throughout. Their looks and actions spoke louder than words their gratitude. It being old Christmas we accepted an invitation to dine with some of our scholars. In the evening attended a marriage ceremony, Mr. N. officiating. We stopped to supper. When we got home, found our room full and all said they enjoyed the meeting. I shall always treasure that day in memory's casket. I think the Lord is blessing us more than we ask, much more than we deserve. I feel very thankful I came here and I have more sympathy for the people than ever. I *do* love many of them. Excuse me for intruding and accept my kind regards.

TESTIMONY OF A TEACHER.

It is nine months since I entered upon my labors among the Freedmen of this place. I have ever been a believer in the equality of the human family, and an advocate of the rights of the oppressed. But I did not suppose it reasonable to believe that a people who had been the subjects of oppression, generation after generation, would manifest as great aptness in learning, as those who had not thus groaned in cruel bondage. Not that I doubted their mental capacities, but I knew that oppression strangely blunts the keenness of the intellect, and at the same time takes away all desire of improvement. Therefore, I looked upon our work as an experiment, the ultimate success of which must be proved by trial. And I apprehend that such may be the views of many who are the sincere friends of the colored man, and I trust they are anxious to know the success of our labors.

When we arrived here, the last of April,

we found that schools had been organized but a very few days. The scholars were all beginners, a few knowing the alphabet, while none were able to read. Most of the were ignorant of any restraint, and the order and discipline of the school-room were entirely new. In fact, we could obtain nothing like order, except by means of a severe and rigid discipline. The dress, habits and appearance of the scholars were far from neat and attractive. Not a day passed without two or three fights among the pupils when at their plays, and these were often severe and bloody. The prospect before us was discouraging. Our scholars numbering from 150 to 200, were crowded into one room in which were two or three recitations at the same time. We entered upon our labors strongly determined to see what could be done. The scholars were anxious to learn. We have continued our labors from day to day, and as we look at our school to-day, and then think of what it was nine months ago, the change seems incredible.

We now have an average of 180 scholars daily. These are divided into three apartments. A class of sixteen read quite well in the "National Third Reader." a very hard reader of that grade; about fifty read in the Second Reader of the same series, fifty more are in the First Reader, and the remainder are in the Primer, or yet learning their letters. Those in our first department all write, some of them a very fair hand, they also study Arithmetic and have nearly completed "Monteith's First lessons in Geography." Nine months ago, many of these did not know a letter. In order and application to study, this department, composed mostly of scholars who have been in school from the first, will compare favorably with any of our best white schools at the North. The second department is less advanced than the first, having been in school less time, but it is making very commendable progress. They read well in the First and Second Readers, write on slates, and have oral exercises in geography and arithmetic. The third department embraces those yet in their letters or just learning to read. Many of them being very irregular in attendance, furnish no evidence as to their ability to learn under better circumstances.

On the whole, we look upon our work as a decided success. Our scholars have made great proficiency in study, but the change in other respects has been quite as marked. In neatness of dress and person, the improvement is very manifest. The disposition to quarrel has been subdued, so that a month passes with less disturbance than a day at the commencement of our labors.

We are *now* fully convinced that the colored children can learn. In some ten years' experience in the schools of my native State, I have never seen greater advancement in the same time. The children under our care are anxious to learn. They have good memories, acquire easily and retain well. I have never known children commit to memory more readily. They excel in this particular, in numbers they seem to fail. The moral condition of this people, although far from what it should be, is hopeful. It must be admitted, they are prone to deceive and pilfer, but perhaps no more so than any people would be after such a manner of life. To *deceive* and to *pilfer* have been a part of their education. By means of the one they have often escaped the lash of a cruel master, and by the other, they have sometimes been able to satisfy the pangs of hunger; says an old man, who had been a slave all his life, "We were taught to steal, if we did not steal from master."

They are a very reverential people, warm friends, easily moved, of ardent feelings, and by proper training and education, will become an earnest, whole-souled, Christian people, that may yet perform an important part in evangelizing the world.

JOSIAH BEARDSLEY.

BATON ROUGE, La., Feb. 15th, 1865.

NORTH CAROLINA.

From Rev. W. T. Briggs.

NEWBERN, March 3d, 1865.

I send the Monthly Reports for February, (with the exception of those from Beaufort and two from Roanoke Island which have not reached me in season for this mail.) All the teachers from your Association seem very happily located and to their minds. I may speak of them without exception as uncommonly laborious and self-denying. Their *heart* is in

the work, and my chief anxiety is that they will be too severely taxed.

We have now 18 day schools, well filled, and nearly 40 teachers heartily at work. Also eight evening schools are most faithfully taught. These present a very touching sight. Men and women after the hard toils of the day, dressing tidily, and then devoting two hours intently to study, show this people to be in earnest, and coupled with this earnestness in most cases is rapid progress. The extreme severity of the weather has made it very trying for teachers and pupils in some of our houses, but on the whole there is reason to look back on the labors of the month with much satisfaction.

Not only have the teachers been assiduous in the labor of teaching, but have been abundant in efforts for relieving the destitute. My position affords a favorable opportunity for witnessing their silent and unobtrusive work. Sure, I am, that its source is far deeper than the praise of men. No earthly estimate can equal the amount of good thus wrought out, unseen by any save the Omniscient eye.

Within a few weeks, troops have been pouring into Newbern, until every available place is occupied. We are in hourly expectation of an order for the opening of our churches for hospital purposes. Thus our schools, now well under way, and never more prosperous, in all probability will be greatly disturbed, perhaps broken up, and the unsettled state of things with which we have always had to contend, be revived. Our flourishing evening school is already depleted by the march of the 15th Conn., removing some eight or ten excellent teachers, and a superintendent of rare qualifications. Most of us, however, have learned to live and labor in the present. The future is in God's hand and the results are His.

Capt. James proposes that we both go to Wilmington soon, and if warranted, take the initiatory steps for establishing schools. The field certainly is widening.

From Miss Ella Roper.*

ROANOKE ISLAND, N. C. "SUNNY SIDE"
February 12th, 1865.

It is with much pleasure that I seat myself to acknowledge the reception of the clothing from Plymouth Church. It is a source of much gratification to me, to know that the ladies of your society feel so much interest in our people. Next to the strength we desire each day directly from Him, whence cometh all our help, I think nothing so sustains and cheers us, as the kindly sympathy and remembrance of friends at the North. Please tender to the ladies of your society our hearty thanks for the fruits of their bounty and industry, which we are now enjoying. The denim dresses are particularly adapted to the wants of a majority of the women—to the very class who stand so much in need of assistance. They are those who were "field hands" under their masters, and who have yet to learn the proper manner of treating any garment less substantial than homespun or denim. Among them the dresses are doing excellent service. I cannot wish any greater pleasure in return for your benevolence than that you might enjoy the distribution, and realize with us, how much more blessed it is "to give than to receive." It was a very happy moment to me, when I could say to a poor creature, "Keep your money," as she offered me her only dollar, telling me her sad story of destitution; her earnest "God bress you, and de dear ladies too!" was only one of the voices that ascend daily to call down blessings on you and yours. The under garments were invaluable and the patterns in all cases well chosen. I would suggest that the flannels be of the colored material, as the white is soon soiled in the cabins of the greater part of those who stand in need of charity. The stockings donated would be more useful if they were of a larger size, inasmuch as the foot capable of wearing those very ones, is rarely

*Addressed to a member of the sewing circle connected with Mr. Beecher's Church, Brooklyn, N. Y.

shod. If covering can be provided for the feet of the older ones, "who have to knock about cold days to tote wood and water"—the little ones are well content to go bare.

You are correct in your inference that some are able to sew; and not only this, but also to cut and fit neatly. We have all grades of society in our colony, from the intelligent, the favorite house or body servant, down to the benighted ones, who reply, with stupid looks of bewilderment, when questioned of their knowledge of God; "Dunno, Missus—never heern tell;" so faithfully has the master's character been reproduced in the servants!

The greater proportion of the men are employed either by the military, or by Capt. James, in the Contraband Department. These are able to provide for their families, to a considerable extent, and it is to them that the new goods, such as the piece denims, flannels and shoes are sold. Of the latter I have ventured to distribute some gratuitously, for I felt sure of the approbation of the officers of the Society, in so doing. The needy ones are the families of those who are absent in the army, and I do feel a double pleasure in giving to and in working for one who is both a freedman and a soldier.

SOUTH CAROLINA.

From Rev. W. T. Richardson.

Beaufort, S. C., Feb. 16, 1865.

Your brother is with us, seems hale and hearty, and will I doubt not be able to do much good.* Gen. Saxton is much pleased to see such an "old veteran," as he terms him, come out here to engage in teaching. "Give him (he says) the *best place* you have."

Large supplies of clothing, &c. are now arriving here for the Freedmen. We shall soon be able to make them comfortable in that line. I can assure you it affords us much pleasure to do so. A poor old colored woman is now lying on the floor, by the fire, in my room, as I am now writing, whom I found groaning and shivering under my window at four o'clock in the morning. After warming and feeding, she was much revived and strengthened to go on her way. Much suffering, and in many cases, *actual death*, is the result of this exposure and privation. We have been doing what we could to feed and cloth them, and I trust, with our present means of supply, we shall be able in the *future* to prevent *so much* suffering.

The American Missionary Association was *first* in getting clothing, &c. on the ground for the relief of these suffering Freedmen. Northern friends have responded, *nobly* and *promptly*, to our calls for aid, and the blessings of *many ready to perish* will come upon them. Much change is now going on among the people on these islands. In some neighborhoods the change is almost *entire*, so many are returning to their old plantation homes. The "year of jubilee," for which many have long toiled and prayed, has come. Oh! how *glorious* to live and labor in a day like this!

*Alluding to Charles Tappan, Esq., of Boston, who, in his 81st year, has gone to South Carolina to teach the colored soldiers.

LOUISIANA.

Letter from Chaplain Gonsalves.

Baton Rouge, La., Feb. 10, 1865.

I have much work to do in the hospital and am able to go out but very little. All the time I have to spare, I devote to my African congregation. The dear colored people now have three flourishing congregations; two Methodist and one Open Communion Baptist. I preach to the Baptist congregation every Sunday afternoon, and in the Hospital Chapel, to the soldiers, every Sunday morning, at half-past ten, A. M., and hold a short religious service in the large ward, where we have all the wounded and the maimed. We have prayer and conference meetings Wednesday and Thursday evenings.

The freed people here are happy, and doing well. The children are making good progress in education. Many of the men

are in Government employ, cutting wood, at a dollar a cord. Some of the smartest and strongest colored men can cut two cords a day, so that they can make from $10 to $12 per week. The women are industrious and very ambitious to educate their children. Freedom is working gloriously in Louisiana. None but hardened rebels, and the most bitter enemies of the colored people, have any desire for the restoration of the curse of slavery.

I heard one of the old planters say the other day, (this planter has lost three sons in the rebel army,) "Of the 40,000 troops raised in Louisiana, to fight against the Old Flag—and save our negroes—not more than 5,000 are living to-day! What great fools we have been, to sacrifice our own sons—our flesh and blood—to save our negroes, and now both sons and negroes are gone to the —— what fools, what cursed fools!" The poor old planter shook and trembled as he spoke. The Lord be praised. God's hand is in this war, whatever wicked men may do. The Lord's poor colored children will and shall be free.

FLORIDA.

From Miss Eveleth.

JACKSONVILLE, FLA., Feb. 4th, 1865.

We have nearly 200 scholars, and have been obliged to divide the school, having the primary department in the forenoon and the others in the afternoon; for there is too many for one room, some of them are very good readers and all are anxious to be so. One woman, over 60 years, just beginning to spell, seems as if she could not think of anything but her book, says she spells her lesson all the evening, then she dreams about it, and wakes up thinking about it. Her husband is a good old saint, of over 80 years. They were slaves and all their children are slaves; their master left them to take care of the house, and went off with their children, when our people came. She has heard from them since, that her master is very much in want, and she fears her children are suffering for food. We love to go there, they are so tidy and clean; not because they are any different from the others by nature, but, because they are used to being tidy. The others who are so filthy in their habits, have always been driven almost to death with work and all the time they had from work, which was very little, they took for rest; and can we expect them to go suddenly from that manner of life, and become neat thrifty housekeepers? It will take time; perhaps till the next generation. I think they do as well—perhaps better—than any other class of people under the same circumstances.

In our visits, one day, among the colored people, we came across a white woman, living in a car, and we have never seen a colored person more degraded in appearance than she; the car and her person, looked anything but tidy. She had a fire in an iron basin, and the only place for the smoke to go out was the door. We spoke kindly to her, and tried to encourage her to clean up and go to school and learn to live like other folks. She promised to come to our school; but as she did not appear, we called on her again; she said it was too cold but she was coming. She may come, but I doubt it. I could not help thinking it is not the color of the skin, that makes any one degraded, but their habits.

If people are crushed down all their lives by the heel of oppression, can we expect them to rise all of a sudden and be a bright intelligent class of community, without even the dust of their past condition clinging to them? A great many do shake it off, and get up brighter than would be expected. The jewels are here, and we have an interesting work to polish them up for this world, and, I hope, for the world to come. The poor whites seem to be as much—or more—degraded, and in need, than the colored people, for the latter are not afraid to work; the others have always thought work degrading; and even now it seems as if they would starve rather than work. There is a hope that when slavery is really dead, and the spirit of caste is banished, they may arise and be equal to the colored people.

LETTER FROM HON. HUGH BOND

We find in the *Penn Freedmen's Bulletin*,* a letter from Judge Bond, giving highly satisfactory information respecting the freed people of Baltimore. After giving statistics respecting the Alms House, City Jail, &c., he says:

"These statistics, furnished me by authority, show that as a class the freed people of Baltimore, at least, are not a whit more vicious, idle, or destitute than the white people. . . . . We do not encourage any benevolence toward them which does not tend to make the colored man feel his duty and capacity to support himself. Whatever can educate his mind and equip his body for self-care, is in the right direction. Everything else tends to lager houses, idleness, vice."

* This is the title of a valuable publication in pamphlet form—29 pp.—published by the Penn, Freedmens' Relief Association, Philadelphia, Feb., 1865.

Interesting Statements.—The Contraband Camp in the Department of the Cumberland have this year raised $300,000 worth of cotton. Last spring I visited the Contraband Camp at Huntsville, Ala. It contained about 300 persons, one-half of whom were ill. It was entirely dependent on the Government and charity of the North. It was the scene of squalor and misery beyond description. Mark the change. But a few weeks since, I visited it again—population about the same; on the sick-list, *two*—camp nearly self-supporting, and had it not been for the raid upon the plantation, they would have returned to the Government all with which they were supplied last year. And these were women and children, and a few men unfit for the army. It is now only the newly arrived who require aid, but they are very needy. . . . . I know of no reasonable human being, white or black, in the Department of the South, who doubts the willingness or ability of these children to avail themselves of all the advantages of education.

WM. F. MITCHELL.

GENERAL SAXTON.

"In my opinion the government did a wise thing in appointing and continuing General Saxton as military Governor of the Department of the South. It has been his policy from the outset to interfere as little as possible with the development of the people. He has not attempted, as some have said, to force them into a position they were unprepared for, but has been satisfied with throwing around them such protection as was absolutely necessary, trusting to the natural course of events for the rest. Gen. Saxton is an honest, pure, and capable man, and the friends of the Freedmen and of the country owe him a debt of thanks for the faithfulness with which he has fulfilled the duties of his position in the face of many obstacles, and for the jealous care with which he has guarded the rights of the poorest and meanest of those within his jurisdiction. . . . .

"Gen Saxton, has, in connection with other regulations established by him for the government of the people, assisted in developing a healthy and natural social condition. Under this system no other compulsion than the necessities of the people is resorted to, or needed to secure from them faithful and steady labor. The people work by the job entirely, and they are thus enable to choose their own time, and the proprietor is not compelled to watch them. The employers and laborers enter into written contracts with each other, and then both parties are held rigidly to the bargain. Each laborer is allowed sufficient land on which to raise provisions for himself, and is thus secured against want of food. Under this system, simple and requiring but few agents to carry it out, the people have steadily advanced toward independence.

R. TOMLINSON.

Senator Sumner.—The remarks of this distinguished gentleman in the Senate, January, 5th, are much to the point:

"There is no argument, whether of reason or humanity, for the enfranchisement of the soldier, which does not plead equally for that of his family. Nay more, I know not how we can expect a blessing on our arms while we fail to perform this duty."

"Chattels" Writing.—We have before us letters written by boys and girls, and men and women, who but the other day were—in the language of the slave-code—"chattels personal, to all intents, constructions and purposes whatsoever." In chirography and sentiment these specimens are creditable to the capacity of the pupils, and the competence of their teachers. Some of these "stupid negroes" who never saw a book until lately, are now better scholars than many of their old masters.—*Freedmen's Bulletin.*

SUFFERINGS OF THE FREEDMEN.

The suffering in various places, from cold, hunger, nakedness, and sickness, have been very great. The poor Yankee prisoners, and the poor Freedmen, have suffered alike. Of the latter, Mr. William F. Mitchell, in a letter

from Nashville, Tenn., published in the Freedmen's Bulletin, says:

"The warm clothes, stout shoes, comfortable blankets, which you and the other Associations have sent us—oh what good they have done; what joy they have sent to the heart of the mother, hugging to her bosom the child which she feared would chill to death in her arms!—and how fervent have been the prayers that have gone up that God would bless the kind givers. For these people are a grateful people—they are an uncomplaining people. There is nothing more touching than their suffering except the patience with which they bear it. The contrast between them and the "poor white" refugees is striking. The latter are in comparison helpless; give the black refugee a chance and he will take care of himself. Tell our friends in the North to be patient and not discouraged by our appeal for physical help."

Taking care of Oneself.—They who affirm that the colored people are unable to take care of themselves, are simply ignorant of the habits and character of the race. The colored man understands the value of a "green back" just as well as you or I, and will work as hard for it. WM. F. MITCHELL.

NEGRO VICES.

"One word now as to the social order existing among these people. They have many vices and petty weaknesses of character, but they are all of the kind you would naturally expect to find among a people brought up under the system of slavery. These vices are, of course, serious obstacles in the way of their elevation, and try seriously the patience and faith of those who work among them. Petty thieving and lying prevail, of course, to a considerable degree, but as a set-off to this, let me say they have a sense of honor which, under the circumstances, is very remarkable. My room is open at all hours to all comers, and there are often lying around articles that must tempt them, but I have never yet had anything stolen from me."—*Idem.*

We learn from the Report of the Treasurer of the Pa. Freedmen's Relief Association, that the cash receipts from Nov. 5th, 1863, to Jan. 18th, 1865, were $61,217.90.

"Of the receipts of the Association in clothes and other goods, we have no data before us on which to form a judgment. The above sum, with the exception of the balance in the treasury, has been expended in the purchase and distribution of blankets, shoes, clothing for women and children, and medical stores; in providing hospital accomodations, fitting up school-houses, purchasing school-books, &c, &c, and the maintenance of a well qualified and efficient corps of teachers."

Satisfactory Progress.—The labors of the friends of the Freedmen have not been in vain. It is cheering to know that whenever these slaves have the opportunity of attending schools or laboring for a support with just wages, their success has been uniformly good. The editor of the *Freedmen's Bulletin* in speaking of the "absolute success" at Port Royal, says:

"The freed blacks, now increased by additions to 20,000 in number, are a self-supporting, wealth-producing people. They are orderly in their behaviour, and rapidly rising in the scale of intelligence. The able-bodied are serving their country as soldiers, while the less robust are making themselves equally useful in cultivating the fields. Some of the younger ones, who, less than three years ago came into the schools in a condition of absolute ignorance, are now competent to take the part of assistant teachers."

JUDGE CHASE ON MISSIONS.

An interesting missionary meeting was recently held in Washington on Sunday evening, presided over by Chief Justice Chase. On taking the chair he said:

"He thought that within the past seventy years, missionary effort had grown into a prominence more worthy of its purposes, and scenes which had been witnessed that day within those walls, showing how children were engaged in it, also proved parents were thinking of it. He then spoke of how progression in mechanical science kept pace with demand, and how every discovery of science was becoming tributary to truth, and would ultimately aid the church of Christ in the achievement of a mighty triumph; that the present phases of the war were different from those which had ever marked war before, and seemed to indicate that we were on the Saturday evening of that great Sabbath in which the Lord should reign from the rivers to the ends of the earth! We were now by this war being taught a great moral and religious lesson, and we had already given an earnest of having been profited by it. For his part he felt there was not a man, whatever his complexion, but had as great a right to privilege and protection as he had, and when the severity and folly of caste is removed from us as a nation, we can then talk to the Hindoo about his indulgence in it. It was a matter for all Christian people to think, and talk, and pray about. What was occurring all over the land, what had been witnessed there to-day, and what they expected to witness that night, he trusted were evidences that short work would be made of the remains of the evils he had referred to."

American Missionary.

NEW-YORK, APRIL, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

"UNITED WE STAND; DIVIDED WE FALL."

This was the motto of the patriots of 1776. It was taken from the ancient fable of "The Old Man and his Sons." The father ordered his sons to be called before him, and a bundle of short sticks to be brought; and then commanded them, one by one, to try if, with all their might and strength, they could any of them break it. They all tried, but to no purpose; for the sticks being closely and compactly bound up together, it was impossible for the force of man to do it. After this, the Father ordered the bundle to be untied, and gave a single stick to each of his sons, bidding them break it, which was done with all imaginable ease. The old man then said: "O my sons, behold the power of unity! For if you, in like manner, would but keep yourselves strictly conjoined in the bonds of friendship, it would not be in the power of any mortal to hurt you; but, when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you!"

Our fathers applied the moral of this fable to the political connection of these States—"E pluribus unum; One of many"—and their sons kept the political unity upwards of eighty years, until some of the hot-headed "sons," regardless of the counsel of the fable and of the Father of his country, rudely and violently attempted to untie the bundle and dissolve the union. The sons are now at loggerheads, some striving to disjoin their political connection, and the rest resolutely bent on keeping conjoined the Union of the States. The world, nay God and the Holy Angels, are the spectators of this fratricidal contest. Believing, "with our heart of hearts," that the North are the loyal sons, endeavoring to maintain unity on the principles of fraternization—keeping the bundle of sticks united—and that the South, in their folly and madness, are aiming to untie the bundle, dissolve the Union and bring destruction upon the country, we cannot but bid God-speed to the efforts made to preserve the States from disruption and the nation from consequent ruin. We have faith to believe that the Union will be preserved, and that after this bloody and costly sacrifice is ended, it will be stronger than ever, "conjoined in the bonds of friendship," and girt about with the panoply of divine love. But this can only be as we are a righteous nation. None other can inherit the promises. It behoves us then to attend to the lessons of the hour.

It is not *political* union merely that is necessary, but a *moral* union, one founded upon the eternal principles of the Fatherhood of God and the brotherhood of man, and upon that righteousness that alone exalts a nation. The nation has tried the experiment of the unity of the majority in oppressing the minority; of the white people of the land riding rough-shod over the colored inhabitants; of attempting to preserve a political union while they ignored the rights of their colored fellow citizens. The experiment has failed. The Almighty has re-iterated his condemnation of it. All save the infatuated rebels and their allies see and acknowledge it. The great Father of all men has placed his white and colored children here, and bids them live in harmony. "What therefore God hath joined together, let not man put asunder." We do not allude to social union. Nature can be trusted on that subject. But we allude to moral union as well as political union. We are one people. Complexion

does not denationalize men. It is the divine decree that we are to live together on this continent, in these States, as fellow-men, fellow-countrymen, and fellow-Christians. We are bound together by indissoluble ties, for weal or woe. It will be our wisdom to be united by the girdle of Christian love and political friendship. The hand that carries a musket should hold a ballot. The heart that loves God, and the soul that aspires after immortality, through the atoning sacrifice of the Redeemer, are entitled to the recognition of citizenship and Christian brotherhood. A voice from Heaven is proclaiming to the people of this country, to the white and colored inhabitants: "United you stand, divided you fall." God is no respecter of persons, and in His word and by His providences, He wills that man shall not oppose this decree; that if the people in these States desire union, the divine protection and blessing, and prosperity founded upon justice and equity, they must love and respect one another irrespective of complexion or condition in life. This is the Gospel rule; and it is the only safe political rule. The sooner the people—the whole people—acknowledge and practice it, the earlier will they be free, united and prosperous, and the more exempt from causes of disunion, either as it respects themselves or the retributive justice of the Almighty. *

FROM REV. DAVID THURSTON.

Litchfield Corner, Me., Feb. 14, 1865.

God is producing wonderful changes in the views and feelings of our nation in regard to slavery and the people of color. I rejoice to contemplate what has already been effected, but a vast work remains yet to be done, viz. the removal of that unnatural, mean, cruel, wicked spirit of caste. To bring the nation—the church even—to treat colored persons according to their intellectual and moral worth will be a mighty achievement. But it must be effected before the glorious day, when Zion shall become the perfection of beauty. It will be done, and the sooner the better.

DEATH OF THE REV. J. A. SHAW.

Died at the Tyler House, Va., on the 21st of February, Rev. J. A. Shaw, after a brief illness. Mr. Shaw had been connected with the mission but a few months. He had however labored so earnestly in the work, that his loss is severely felt. A fellow-laborer says of him:

"He was a most excellent Christian brother, and had greatly endeared himself to those with whom he came in contact. Our blessed Saviour, whom he loved and followed in life, has taken him to Himself. We shall sadly miss him here, yet we are fully assured, that the change to him has been everlasting gain."

FROM BISHOP SMITH.

Louisville, Ky., Feb. 9, 1865.

For the last three years I have stood pretty much alone amongst the clergy of this city, in efforts for the good of the poor colored people. In view of the over-exciting appeals to their emotional natures, and the lack of rational Bible instruction, I was anxious to establish an Episcopal Church for the benefit of a more intelligent class amongst them; but I began by bringing a well educated white young gentleman from Boston to conduct a day school for children, a night school for adults, and a Sunday school for both. His presence made quite a stir amongst the colored people and led to some very successful efforts to enlarge and improve schools under their management and instruction. . . .

Some of your managers will know me as the Bishop of Kentucky, a tried Union man, and a life-long friend of the colored race; and, if in any of the conflicts of opinion, with regard to your work you may stand in need of the facts, as far as this city is concerned, the experience of more than thirty years may make me a good witness. All this, however, is only by way of introduction to the more immediate object of this letter.

Mr. Deunchy, the young man from Boston above alluded to, has so many scholars at 25 cents a week, or $1 a

month, and so many free, that he would be glad to employ a well educated colored young woman, here, from Cleveland, and take more free scholars. But he is wholly unable to pay her out of his own small income. . . . . Now the question is, does it come within the rules of your Society to pay the salary of such an assistant teacher, of such a school? If so, how much of a salary, and upon what conditions? At the suggestion of Mr. James, these questions, my dear Christian brother, are put to you, by yours, truly,

B. B. SMITH.

[We have already, in reply to the questions of our respected brother, informed him that the Association is ready to pay the salary of an assistant teacher; and we repeat it here, for the information of all other friends of the colored man, that the Association will, according to the means put into its hands, cheerfully and promptly aid all similar cases where the necessary funds cannot be raised in the locations where such schools are needed. *Ed.*]

HOME MISSIONS.

ILLINOIS.

From Rev. W. Holmes.

SOUTH PASS, ILL., Feb. 6, 1865.

ILLINOIS BLACK LAWS REPEALED.—"*It moves*" said the Italian philosopher when emerging from his prison where he had been incarcerated for affirming the fact. Yes, the world does move, although the present Pope Pius the Ninth, blind as his predecessors, does not observe it.

A Bull against the Comet—see the late encyclical letter and appendix of the Pope—in the last part of the 19th century, betrays an obliquity of vision or total blindness that is at once incurable and hopeless. At such a time as this, when the whole creation groaneth, when whole peoples are rising up like primitive mountains from the vasty deep and waiting to be clothed upon with more than vernal beauty, when nations are being born in a day, when a Governor of Louisiana congratulates Missouri and Tennessee upon their abolition of Slavery—at such a time, it would be indeed strange if Illinois should not feel the throes of the nations and partake of the general movement of progress.

The General Assembly is able now to give expression to the will of the people. The Senate has spoken, and the Black Laws of Illinois are doomed to a speedy oblivion. These laws, so repugnant to humanity and so disgraceful to our State and Nation, have been in force for many years.

About four years after the State of Illinois had been received into the Union, a severe struggle ensued upon the question of admitting Slavery into the State. The State was carried in favor of Freedom. Still the pro-slavery Party have been enabled to fasten upon the statute books many cruel and oppressive edicts. These laws were made for the benefit of a few slaveholders, and others living in the southern part of the State, who hired slaves from the contiguous slave States. These laws provided that a colored servant, found ten miles from home, should be flogged. If found on a neighbor's plantation, without a pass, he should be flogged, and any one might be the executioner of the sentence. The law demanded one thousand dollars security of any colored person coming into the State that he would not become a pauper, &c. &c.

But in 1853 the Legislature of Illinois capped the climax of oppressive law making. This law provided a fine of fifty dollars and costs for every negro or mulatto who should remain in the State ten days, when convicted before any justice of the peace. If he could not pay it, he was to be sold at auction for a term sufficient to pay the fine and costs. And any one was liable to a fine of five hundred dollars who should be convicted of bringing into the State any negro or mulatto. One half of the negro's fine went to the informer, and the other half to constitute a *Churity fund for the use and benefit of the poor of the county.* The Missionaries of the A. M. A. have ever opposed these cruel enactments of 1853, from the time the Chicago Association of Congregational Ministers, who met soon after the passage of said law, and published an indignant protest against it, until now. In 1859, a case occurred in Williamson Co., among many others, when the law was put in force against a very respectable colored man and his wife, born and raised in Ohio. The account was published in the A. M. A. Magazine, and also in the Annual Report for 1859. The narrative was also published in the *Congregational Herald*, Chicago.

KENTUCKY.

From Rev. John G. Fee.

CAMP NELSON, Feb. 21, 1865.

I have used the money you sent for the purposes designed. There was, at the time of your gift, cold, wet, snowy weather—very cold. Many had not shoes or stockings—others had not a change of under garments, nor enough to keep them warm. The money was used—by purchases—to meet such wants.

The first benefaction was to an aged colored woman who had in the army *five* sons—her husband a few years since was whipped to death in Fayette Co., Ky. The mother is feeble with neuralgia—is very neat in person; and previous to the cruel exposure, in throwing them out of camp, was paying her rent—sustaining herself, and had, by washing and sewing, laid up some seven dollars. This was all expended when your favor came. There is yet much distress and mortality. Out of 400 cast out, about 250 came back into camp. Of this number just one hundred and two have died in consequence of being exposed to cold, and, being herded together in barracks, until better buildings could be prepared! The buildings now prepared, though somewhat artistic and well *meant*, are not suitable for women and children. With 150 persons in one building, noise, disease and death rage. Oh, the suffering incident to slavery! To-day, as I looked upon the sick and dead—little ones—I was completely overcome and wept for the poor sufferers. The poor creatures need some one who will mingle among them, and "bear their infirmities." I have been laboring to abolish the ward system—have these cut up into rooms, and then build cottages for others. When pneumonia attacks the colored people, if they are left to inhale pestilential atmosphere and dust, they die quickly—no help. Cottages are cheaper in erection than wards; it is cheaper to buy additional fire wood than coffins and graves. The habits of this people must also be considered, they have been *accustomed* to the fire place and cabin. What scope for thought, labor—*benevolent action*—how blessed the gospel of Christ that that teaches us to bear one another's burdens. I now expect to spend days and perhaps weeks here in helping to relieve suffering, and trying to make *freedom a success*. If the effort *here* fails, this will hinder the cause of freedom all over the State.

KANSAS.

From Rev. D. Ellex, (colored,) Lawrence, Douglas Co., by Rev. R. Cordley.

Services among the Colored People.

Rev. Mr. Ellex preaches twice, every Sabbath, and holds prayer meetings, on Friday evenings. Besides these meetings, they have a meeting on Sabbath afternoon. This is a general meeting; at which they sing for practice, and at which the Sabbath superintendent tells them the news of the week, especially in its bearings on the colored race. It is a meeting for general information. It may seem a little out of place, for the Sabbath: but when we remember that these people can not read, and are dependent on some such medium for all they know of passing events, it will not seem so much out of the way. A religious impression is always left, and many valuable lessons are impressed on their minds. I regard them as among the most useful meetings.—*The Home Missionary.*

A VOTE FOR FREEDOM.

The following is taken from the second number of the excellent paper entitled "The *Freedmen's Journal*," published monthly at 28 Cornhill, Boston, and 13 BibleHouse, Astor Place, New York. Price 25 cents per year:

"At the close of the address delivered by Gerrit Smith last week, at the Cooper Institute, New York, the following resolution was offered to the meeting by Peter Cooper, and adopted without one dissenting voice:—

"*Resolved*, That this meeting consider that the work of amending the Constitution will not be complete till that instrument shall forbid any State to make any distinction between its citizens on account of race."

The meeting also unanimously adopted the following message to the President, which was accordingly telegraphed to him the next day:—

"COOPER INSTITUTE, N. Y. Jan. 4, 1865.

"DEAR AND HONORED SIR—A thousand citizens of New York send you this message: Let no negro's hand drop the musket till you have armed it with the ballot."

One word to our colored friends to accompany this. The negro must have a strong arm, and sound physical constitution, in

order to use well the *musket*. To use well the *ballot*, he must have intellectual development. Education will give him this. Let every negro, then, learn to read, and acquire knowledge as fast and as much as possible, that he may be prepared to be an intelligent voter, *a worthy citizen*.

THE RELIGION FOR THE TIMES.

Rev. Dr. Huntington, in a recent discourse, describes the religion needed in these times, in the following direct and pertinent manner:

"We want a Christianity that is Christian across counters, over dinner-tables, behind the neighbor's back as in his face. We want a Christianity that we can find in the temperance of the meal, in moderation of dress, respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill said he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossipping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public, religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable scale of honor, without invasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, both the arms of the Church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins."

The Pulpit.—Look at it as we will, the obligation is peremptory. The clergyman is remiss—guiltily remiss—in the discharge of his duty who passes in silence national or social sins, whether his silence is due to indolence, to political prejudice, or timidity. The political party which demands that its policy shall not be scrutinized from a religious stand-point is at war with morality, with truth, with God. The assumption of such a position is a confession of weakness which must insure defeat. In this day and in this nation there is little cause for fear that the people, if called upon to choose whether to follow the clergy or the corrupt politicians who denounce them, will turn their backs upon the church and its ministry.—*Trenton Monitor.*

Teacher's Reward.—Those who teach may have the comfort of feeling, that through those whom they instruct they are instructing at second-hand hundreds of others; and that to teach how to teach, is quite as important as to teach what to know.—*Christian Work.*

OVERCOMING PREJUDICES.

The power of the Gospel to pull down strong holds and remove all superstitions and prejudices is truly wonderful. Things which have been the cause of many a bloody affray, prejudices and hate that have been handed down from generation to generation, melt away, like snow in summer, before the rays of our gospel sun. There was a striking example of this in the late baptism which I reported in my last letter. To facilitate my work, I requested the people of the several villages represented to meet me in a deep gorge between the villages, where a mountain stream had chiselled out a beautiful baptistery, and I would baptize them all at the same time. "No, no, no," they say, "that will not do. We cannot all be baptized in the same water!" "But how is that?" I asked. They referred to some old animosities.

Amused, I exclaimed, "What! are not your old hearts dead yet? Are you going to take them with you into the church? What have you to do with dead hearts? Why! Were you not washed in the same blood? Are you not joined to one Spirit? Are you not going to the same heavenly home? Who will put up a wall of partition between you there?"

"O, never mind, never mind, teacher. We will be baptized in the same water."—*Missionary Magazine.*

The Dying Soldier.—The chaplain of the 18th Army Corps, publishes a letter, written by a wounded colored volunteer to his wife, which he received from the dying man, and transmitted to his family, as follows:

"When this cruel war is over, I hope to meet with the dear friends I so much love. Fond memory by magic dreams brings back days gone by, and I hope to return to a blessed joyfulness and my once happy home. I feel anxious to serve you, my dear country; O may God heal me, is my prayer in this army, and make me a soldier of the cross, and clean my heart of all my sins in this world, for Christ's sake, Amen. Yours truly, ever dear, and most sincerely and affectionately until death, my dear wife,

JOHN C. WHITTEN."

Supplement to this letter:

"Most sincerely yours,

Departed. John C. W.—Volunteered to die."
—*Congregationalist.*

SUPERIORITY OF CHRISTIANITY ACKNOWLEDGED.

It is a great thing to secure from the Chinese an acknowledgment of the superiority of Christianity and its influences, to the time-honored systems which they have been taught to believe are better than anything else that could be introduced. Mr. Knowlton says:

The people are becoming better acquainted with missionaries and their work; and in proportion, there has generally been increased

respect, and among the converts increased affection. Among others, their hate has increased. Should the Holy Spirit be poured out in power, no doubt there would be fierce persecution in a private way. Some have already been scolded and beaten by their friends for attending our meetings. The dissolute conduct of most foreigners in China creates great prejudice against all foreigners and everything that pertains to them. Still the superiority of foreigners in everything has been most keenly felt, and more readily acknowledged during the last four or five years than previously. The superiority of Christianity over the old religions has also been, to a far greater extent than formerly, seen and recognized. Nearly all the converts in China have been gathered within the last decade.—*The Macedonian.*

SIAM.

A missionary of the American Presbyterian Board stationed at Petchaburi, says: "The truth is exerting a secret yet powerful influence upon the minds of the Siamese. It is the leaven that must leaven the whole lump. The thousands of pages of Scripture truth and Christian tracts that have been scattered over this land are gradually producing a change.

"God hath declared of his word that 'it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"A Sabbath or two ago, a very interesting company of men and women came in an hour before the service, and seemed anxious to learn something more about the Christian religion. They live several miles below us, on the river, and one of the company had been in, the previous Sabbath, to whom I gave the Gospel by Mark, the History of the Creation, and the Golden Balance. He brought his friends and neighbors, and came again to attend preaching.

"They said they had read and heard something of the religion of Jesus, and now desired to know what they should do that they might become his disciples. One, an elderly man, was the principal speaker, while the others listened with great attention.

"I tried to explain to him the way of salvation through a Saviour crucified; and that all who believe in Him would be saved and go to heaven. He looked earnest, and immediately asked what would become of all who did not; and of all the Siamese who had made a great deal of merit? After his question was answered, he looked surprised, and said: 'Why does not Jesus send some one to tell them and make them believe quick, quick?' I answered, 'We have come to tell you that Jesus died to save, and you have jus now heard the good news. Commit your soul to Him at once, and be saved.'

"From their sober and earnest attention to all they heard, I felt much encouraged, and after ascertaining their names and place of residence, I promised to visit them.

"A short time ago a man came to preaching from a neighboring village, who said that he had started so early in the morning that he might be in time, that he did not have time to eat, and was consequently very hungry. I asked him how he knew to come on Sabbath. He said he heard there was preaching here every Sabbath, and wished to hear it.

"Should not the church pray earnestly that the Spirit may be poured out here, and make the truth effectual in the hearts of the Siamese? O that the entrance of thy truth might give light!"

South Seas.—The Rev. John Inglis, a missionary in the New Hebrides group, says: "If we take the whole history of the South-Sea missions as the basis of our calculations, we find that, on an average, every missionary sent forth to these islands gathers in 2,000 converts, 200 of whom are church members; and every £100 ($500) expended on these missions, supplies the money power requisite for bringing 100 heathens to the profession of Christianity, ten of whom will be members of the visible church.

SIERRA LEONE.

A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings, instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the Government Reports in the Parliamentary Returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far larger proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a grammar school with one hundred pupils, which is not only self-supporting, but which has accumulated a capital of £500 in the course of a few years, for the establishment of scholarships; and there is a self-supporting female institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and missionary societies have risen to a higher amount than in any previous years. All these con-

tributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the church fund, in addition to the support of schools, and of Bible and missionary societies.

The committee point to these results with gratitude to God, because the colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society; having sprung into existence through the zeal for God's glory, and the noble philanthrophy which animated the fathers of the Church Missionary Society, Wilberforce, Thornton, and Macaulay, as well as having been the first field of its labors.—*The Macedonian—Baptist.*

Interior of Africa.—Dr. Livingstone says that when you get about 300 miles into the interior, you meet with people who are quite mild and hospitable. The people are engaged in cultivating the soil with different kinds of grain. "When we first go amongst this class of people with the idea of men being savages, it is rather singular, but I believe true, that they rather believe we are the savages."

THE ABORIGINES OF LIBERIA.

As to the progress of Christianity among the Liberia native tribes, the subjoined statement of the regular correspondent of the African Repository is full of hope and encouragement, and a reminder of our duty:

"My attention has been turned so much of late to our own, that is Liberian, activities and interests, that I have failed to notice some important events occurring among our native population. One of these is a spontaneous movement of heathen people, at a neighboring settlement, to our Christian faith and civilized habits. At the township of Junk, thirty miles from Monrovia, a short time ago, a number of natives, convinced of the vanity of their superstitions, and the superiority of the life and manners of the Liberians, determined of themselves to renounce their heathen practices and conform to a Christian life and habits. They gave up their greegrees and fetiches, and put away their superfluous wives, separated themselves from their heathen kin, and formed themselves into a Christian village. Between fifty and sixty adults, men and women, made a profession of the Christian faith. Since their organization, they have accustomed themselves to the observance of the Sabbath, and held regularly social meetings for prayer, conference, exhortation, and hearing the Divine Word.

"The singularity of this case is the fact that it was a spontaneous movement on the part of these people themselves. From all I can hear, there had been no Liberian agency whatever; no exhortation, no preaching by any of our citizens. It seems, to have been entirely the work of the Divine Spirit acting upon the hearts of these simple people, according to the promise, "convincing them of sin, of righteousness, and of a judgment to come." The recognition of the primary origin of this saving work does not preclude a notice of the collateral agency connected with it. Several of these natives had lived for years in Liberian families, and learned therein the rudiments of the faith. I think it would be impossible to tell how many heathen children are daily in the habit of joining in family prayer in our whole country; how many go to Sunday school; how many go to church; how many profess Christianity as members of Christian denominations. Though we fall far short of our duty in this respect, yet it is something to be thankful for, that we have such good men at work for religion as Vonbrunn and Crocker, and Pitman and Lowrie—all converts from heathenism; leading unblemished lives, and possessed of good education."

PRINCELY LIBERALITY.

If all Christians had generous hearts, like the merchant of St. Petersburg spoken of in the following paragraph, and equal faith in God, no benevolent enterprise would languish;

I know a rich merchant in St. Petersburg, who at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God, at home. I asked him, one day, how he could do it. He replied, "when I served the devil, I did it on a large scale, and at princely expense; and when by his grace God called me out of darkness, I resolved Christ should have more than the devil had had. But how I can give so much you must ask God, who enables me to give it. At my conversion I told the Lord his cause should have a part of all that my business brought me in; and every year since I made that promise it has brought me in about double that it did the year before, so that I can and do double my gifts in his cause." How true what Bunyan said:

"A man there was, some called him mad;
The more he cast away the more he had."

"There is," saith God, "that giveth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." God will be debtor to no one. He pays compound interest for all that by faith is put into his bank. —*The Morning Star.*

Education of the Russian Peasantry.—The Russian government, as a consequence of the emancipation of the peasants, has just taken measures for the diffusion of instruction among the agricultural popu-

lation. An additional budget of four hundred and fifty thousand rubles for the year 1865 has been decreed, so that the budget of public instruction now amounts to about one million three hundred thousand rubles. This supplementary budget provides for the founding of village schools, of eleven new gymnasia, (colleges,) for the purchase of books, paper, &c., for the poorer peasants, for supplementary payment to schoolmasters and professors, for the purchase of scientific instruments, for the establishment of laboratories and museums, for the reorganization of the University of Warsaw, for the foundation of a Polytechnic School and for other schools for teaching agriculture and horticulture.

RUSSIA.

Rev. J. Long, in a letter to the Secretaries of the Church Missionary Society, says:

"I was invited to spend an evening with the Minister of Public Instruction, and we had an interesting conversation on popular education in Russia and India. He told me they felt in Russia the danger of confining education to the higher classes, and of excluding the masses from knowledge. Since emancipation, education is making great strides among the peasantry; their social improvement is creating the desire for knowledge, justifying the views of those who regard the social elevation of the peasantry of every country as inseparably connected with their moral and religious welfare. All the accounts I hear of the results of serf emancipation are most encouraging in this respect: the hand of God is in the matter, and He can create a nation in a day. . . . . .

"I preached in the English church in St. Petersburg lately, on the subject of missions to India. There are about four thousand English in St. Petersburg. I spent an evening recently in company with a Russian noble, who is one of the emperor's chamberlains, and takes an interest in missions. He gave me much information on what the Russian church is doing for the missionary cause; they have missionaries located in the Altai mountains, at Kamschatka, and the Caucasus, near Lake Baikul, and have also a number who labor among the Buriats, who are Buddhists. He has promised to procure me a translation of some of their proceedings from the Russian into the English language, and wished me to procure for him the publications of the Missionary Societies of the English church, which I promised to do. The Russians intend shortly to found a missionary seminary, to be located either at Kazan or Irkutsk, as St. Petersburg is unsuited for it, and they wish to have it in a place where the Oriental languages can be taught to the students; as also to write an address on the duty of Russians with respect to missions in Central Asia, giving them suggestions drawn from the history of our Indian Missions, which he would translate into Russian, and print in all the leading journals and magazines of Russia; and may the Lord send his blessing with it! I spoke with him also on the importance of enlisting the services of Russian ladies as missionary collectors; he is determined to do something in this respect. I feel very strongly that Russia, from her geographical and political position as respects Central Asia, must be the base for missionary operations in these countries; while Russian missionaries, as semi-Orientals, would have in this respect a great advantage over Anglo-Saxons, whose natural temperament alienates them from the Asiatic.—*Missionary Magazine.*

Anti-Slavery in Spain.—A society has been formed in Madrid, under the designation of *La Sociedad Abolicionista Espanola*, to inquire into the results of emancipation wherever it has been carried into effect, and to report upon the best means of abolishing slavery in the Spanish colonies. The members belong to all shades of political opinion, and the great question is to be treated upon the broad basis of humanity, justice, and religion.

Emancipation in Cuba—A pamplet has been published by Don Duvama de Ochoa, a Cuban slave-holder, advocating upon the broadest grounds of humanity, justice, and religion, the emancipation of the slaves in Cuba and Porto Rico. The author says: "The love of God cannot exist in us without we also love our fellow-creatures; and the condition of misery to which we reduce so many of them by the system of slavery, is not the best proof we can furnish of our obedience to the divine precepts of the gospel. . . . . Does not Spain, the invulnerable defender of Catholicism, know that slavery is unjust, and that the religion preached by Christ has declared in all times, that slave-holding is contrary to its principles and dogmas? . . . Let it be loudly declared, and broadly, that by her indifference to this question of emancipation, not only does Spain expose herself to the certain loss of the brightest jewel in her crown, but renders herself responsible before God and man for all those scenes of horror, misery, and devastation, which may come to pass in her colonies.

Emancipation Proposed in Cuba.—A late Havana letter states that on the previous day a committee of influential persons waited on Gen. Dulee with a petition to be presented through him to Isabella II., that all negroes be declared free after the expiration of twenty-four years from January 1, 1865, each receiving a salary during the last four years of $9 per month, the greater part of which may be retained until the freedom of the slave is accomplished.

THE GOSPEL OF HUMANITY AT WASHINGTON.

BY J. P. THOMPSON, D D.

It was my good fortune to be in Washington on Sabbath Feb. 12th, and to witness the quiet, but sublime inauguration of a Christian Humanity in the Capitol. The simple announcement in the city journals, that Rev. H. Highland Garnet would preach in the Hall of Representatives, told the whole story of these four bloody years. Within the very building where the Fugitive-Slave-Law was passed, where a Senator was stricken down by a ruffian slaveholder, a negro of unmixed blood, born of a Maryland slave, could preach upon "the Political Pharisee," who "binds heavy burdens upon other men's shoulders, but touches them not with his own finger."

I knew that Mr. Garnet would acquit himself well. He had stood in my own pulpit, with a quiet, manly bearing set off with most immaculate linen. He is a good sensible preacher, and a true gentleman, having no affection of high-flown rhetoric, and no extravagance of manners. His sermon at the Capitol was creditable to his intelligence, and was quite effective for his purpose. Two points were worthy of special note. First his demand that since emancipation had come by necessity, enfranchisement should come by justice. That was exceedingly well put, and the great audience felt it. The other point was, that the sooner the negro should cease to be the subject of special legislation, the better for him and for the country. Give him his rights, give him a fair chance, and leave him to make his own way in the world, without tutelary legislation. Amen to that. Mr. Garnet could here teach even Senators wisdom.

But after all, it was not the sermon that made the occasion, but the occasion that made the sermon. My heart sang other hymns than those rendered by the choir, my mind discoursed other thoughts than those uttered from "the speaker's desk." That large assembly in that hall, listening with serious and sympathetic interest to words of plain and stinging truth from the lips of a slave-born negro, was a sermon worth going to Washington to enjoy.

In the evening of the same Sabbath, the Hall of Representatives was again filled with citizens, soldiers and statesmen, who came to hear of measures for the reorganization of society in the South, upon the basis of industry, education, freedom, and Christian morality. The Cabinet was represented in the Postmaster-General, who presided; the Senate in Mr. Doolittle of Wisconsin, and the House in Gen. Garfield of Ohio, who all made brief, but telling speeches, for the *American Union Commission*. Col. N. G. Taylor of East Tennessee, made a powerful and touching plea for the suffering people of that district, and thus another great Christian and patriotic charity evoked by the war, was nationalized in the Capitol at Washington.

New York, Feb. 22d.—Congregationalist.

Ordination.—On Monday evening, Feb. 27th, Rev. Hardy Mobley was ordained as a missionary by a council convened in the Union Congregational Ch., DeKalb Av., Brooklyn. Rev. S. S. Jocelyn, moderator of the council, made the introductory and Rev. Mr. Hall the ordaining prayer; Rev. Henry Ward Beecher preached the sermon; and Rev. Dr. Storrs gave the charge and right hand of fellowship. Mr. Mobley is a native of Augusta, Ga., and was born a slave, as were his wife and children, but by his energy and industry he succeeded, about ten years ago, in buying the freedom of himself and all his family, for the sum of three thousand dollars, mostly raised by overwork. He then removed to Brooklyn, where he has been both prosperous and respected, as an intelligent, consistent and useful Christian. He now feels his heart turned to his native state, and desires to preach the Gospel and labor for the improvement of his old neighbors who have been less fortunate than himself. He goes out under the auspices of an active local society, the Freedmen's Friend Society of Brooklyn.—*The Independent.*

LETTERS TO THE TREASURER.

From Vermont.

Enclosed please find three dollars to pay for the American Missionary, and surplus to assist in educating the Freedmen. I have just given my last child, a noble young man, to assist in elevating those who have been so long oppressed. He sleeps in Beaufort, S. C.; ere he had but just commenced his work. But in the language of the lamented Cox, I say, "let a thousand fall before the poor Africans are given up." We pay our regular subscription in our own church for the same purpose. But we honor your Society as the first in the field, that is now so gloriously waiting to be harvested.

From a Little Boy.

OSWEGO Co., N. Y.

Please find enclosed three dollars to aid you in spreading the truth. May God bless it to some poor soul and may he help you in your great work. I am 10 years old and my sister is 7, we have used various means to raise this small sum, and hope to help you more as we grow older.

Children's Department.

HARRY AND THE COWS.

Soon after the occupation of Huntsville, Ala., by our forces, a planter moved into town, leaving his faithful servant to attend to his interest as usual on the plantation. One day the overseer presented himself with the astounding information that the Yankees had stolen the cows. "Well, Harry, you must get them." "But, massa, I don't know as I can; and my 'pinion is, that if you want to keep dem are cows, you better divide 'em 'round 'mong the colored families." "But, Harry, what shall I do for milk and butter?" "Oh, we will give you some, massa." "Well, Harry, get 'em this time—we'll see." The cows were returned, but soon they were again in the hands of the Yankees, and the same process repeated. But the third time the overseer positively refused to receive them, unless he could be allowed at once to distribute them among the colored people. The master yielded. The cows were divided, and soon after, the trusty agent, informed him that he believed that it was God's will that he should do something for himself. "I have worked for you faithful, massa, and don't want to leave you, but the Lord's will must be done." And it was done. And the pious negro earned $1200 the succeeding year.

RECEIPTS

From Feb. 1st to Feb. 28th, inclusive.

MAINE.

Augusta. "A Friend," 5 00
Bangor. Geo. A. Thatcher $12 bal. to const. REV. LYMAN S. ROWLAND, L.M.; T. Crosby $5, 17 00
Brown's Corner. Mrs. Almira K. Hawes $21, bal. to const. SARAH ELLA HAWES, L. M.; J. Fairfield $1, 22 00
Bucksport. S. Closson, 5 60
Litchfield Corners. Cong. Ch. M. C. Coll. $9.75; Mrs. Sarah T. Buck $9, by Rev. D. T., 18 75
Norway. Mrs. M. K. Frost, 2 00
Portland. "A Friend of Missions," 50 00
Pittston. E. M., 50
Williamsburgh. Adams H. Merrill, by G. A. T., Treas., 20 00

NEW HAMPSHIRE.

Dalton. Rev. D. McClenning and T. Metcalf $1 ea.; N. P. S. 25c., 2 25
Hillsboro' Bridge. S. Morrison $3; J. Dutton $2; B. Colby $1; others $1, 7 00
Jaffrey. S. Allen, 3 00
Lyme. T. M. Franklin, 10 00
Mason Village. E. G. Heald, 3 65
Roxbury. Miss Anna Metcalf $2; A. Ellis and Mrs. H. Ellis $1 ea., 4 00
Swanzey. Cong. Ch. $8.90; Dea. J. D. Ware and H. Williams $2 ea.; others $1.10, by W. R. 14 00
Winchester. John Burbank and Dea. S. W. Buffum $5 ea.; Cong. Ch. M. C. Coll. $2.43; Rev. J. P. Humphrey $2; M. Saben $1.57. 16 00

VERMONT.

Alburg. Individuals by Rev. E. J. C., 50
Barre. Mrs. A. E. Nichols, 1 50
Castleton. M Caswell $5; Rev. U. Maynard and C. M. Willard $2 ea.; G. Hight $1, 10 00
East Barnard. L. Belknap $4.50; W. P. 50c, 5 00
Jericho Centre. H. Spaulding and Wife, 10 00
Lunenburgh. Cong. Ch., by T. N. W., Treas., 11 15
Saxtons River. Mrs. D. Chandler $4; Mrs. B. Frost and S. W. Warner $2 ea.; D. Butterfield, Mrs. W. Cobb, E. R. Schureman, E. S. Sabin and J. H. Ramsey $1 ea., 13 00
Wardsboro'. J. E. Kidder, 5 00
Weston. Mrs. M. E. Clayton, 1 00
West Randolph. Mary A. and Susan Albin $10, Jona Jones $5, 15 00
Woodstock. Mrs. J. U. King, by Mrs. L. H. C., 1 00

MASSACHUSETTS.

Andover. Juv. Miss. Soc., Free Ch. *for ed. of a child, Mendi M.*, 25 00
Beverly. "Friends," by I. T., 26 50
Boston. A. C. Tenney, by W. & Co., 5 00
Brookline. Coll. Howard Ch. ($30 of which from WM. B. TOWNE to const. himself L. M.) $118,15, "E. P." $15, 133 15
Carlisle. A. Parker, 1 00
Charlestown. Thos. Edwards, by W. & Co., 5 00
Chelsea. Nathl. Goodhue $15; S. Carr $2 by W. & Co., 17 00
Chicopee. Geo. W. Fitz, 3 00
Conway. Miss A. Patrick, $8.55; A. & J. H. 50c., 9 05
Cotuit Port. Capt. A. C. Childs, 5 00
Deerfield. N. Hitchcock, 1 00
Dudley. Phinehas Benais, 5 00
Essex. First Ch., by W. & Co., 34 10
Hampshire Co. "An Old Friend," 1020 50
Hanover. Mrs. C. C., 50
Hanson. Joshua Perry, by W. & Co., 21 90
Haverhill. J. B. Case $2.25; H. Kimball, J. Merrill and J. B. Spiller $2 ea.; H. Tibbetts and C. Davis $1 ea.; C. R. 50c., 10 75
Lowell. S. P. Allen $1; J. White $1, 2 00
Marlboro'. Union Ch. and Soc. to const. Wm. W. Witherbee and Chas. Perry L. Ms., by W. & Co., 85 00
North Amherst. JOSHUA HOBART bal. to const. himself L. M., 15 00
Pepperell. Orthodox Cong. Soc., by W. & Co., 24 00
Reading. S. P. W., 50
Rockport. Second Cong. Ch. $30, by W. & Co.; Mrs. L. A. Knutsford $1, 31 00
Saxonville. R. A. F., 50
South Amherst. Lieut. Enos. Dickinson to const. REV. WALTER BARTON, L. M., 30 00
Southampton. Bequest, William S. Rogers, deceased, by M. S. R., 500 00
Southboro'. Pilgrim Evang. Soc. by W. & Co., 25 51
South Deerfield. E. C., 50
Sheffield. Miss Lodemia Clark to const. MRS. ELIZA C. FOOTE, L. M., by W. & Co., 30 00
Springfield. J. B. Pease $10; Mrs. R. H. Clizbe $3, 13 00
Upton. C. H. Leland $4.25; Z. D. Johnson and family $1.60; Mrs. A. P. 50c., 6 35
Walpole. Orthodox Cong. Soc., by W. & Co., 18 25
Wenham. Mrs. S. Dodge, by W. & Co., 2 00
West Brookfield. D. S. and A. Stebbins $3; E. H. 50c., 3 50
West Duxbury. Mrs. A. P. Holmes, 3 00
West Medway. "A Friend" $30 to const. MRS. CLEOPATRA FARRINGTON, L.M.; S. Partridge $5. 35 00
West Newton. L. Turner by W. & Co., 5 00
Williamsburgh. Cong. Ch. & Soc., by W. & Co., 112 70
Williamstown. Prof. John Bascom, 15 00

RHODE ISLAND.

Little Compton. E. Wilbur $6; Mrs. T. C. Bailey $3; Mrs. A. C. Bailey and J. I. Bailey $1. 50 ea.; E. G. Terry, E. C. Bailey and O. W. Simmons $1 ea., *for Mendi M.*, 15 00

CONNECTICUT.

Cheshire. Rev. D. Root, 15 00
Cornwall Bridge. Dea. H. Swift, by P. A. G. 3 00
East Berlin. Individuals, by A. N., Treas. D. C. Ch., 9 00

Guilford. J. S. E., 25
Hartford. Members 4th Ch. $2; Mrs. P. Johnson and Mrs. N. Swan $1.50 ea. *for Mendi M.* by A. W., 5 00
Lebanon. O. E. P., 75
Middle Haddam. Mrs. E. T. Hopkinson $2; Mrs. A. Selden and Mrs. H. Tuttle $1 ea., 4 00
New Britain. Wm. Ellis $5; S. Ellis $3, by Rev. L. P.; A. Belden $2, 10 00
New Preston. Mrs. S. A. Whittlesey 2 00
Plainville. Cong. Ch., by E. N. L., Treas., 10 00
Pomfret, A. Friend, Cong. Ch." $100; Geo. H. Williams $1, 101 00
Pomfret Landing. C. C., 50
Saybrook. Rev. S. Griswold and Wife, 5 00
West Killingly. W. B. Sprague, 5 00
West Norwalk. D. B. M., 25

NEW YORK.

Albion. Mrs. S. B. Sears, by Mrs. K.. 1 00
Ballston Spa. Titus M. Mitchell $12; Mrs. P. A. 50c., 12 50
Barre Centre. L. Street, 2 00
Beech Ridge. S. Hall, 1 00
Brasher Falls. O. Bell, 1 00
Brooklyn. Individuals by J. C. $1.50; Mrs. E. P. G. 25c., 1 75
Camillus. Coll., by Rev. E. R. D., 34 00
Canandaigua. Miss M. M. G., 50
Delta. S. A. Dewey $6.25; Mrs J. D. Dewy $6.20, 12 45
East Pharsalia. Cong. Ch. & Soc., by Rev. O. K., 8 00
Greigsville. Miss S. D., 25
Hannibal. S. W. Brewster, 50 00
Homer. "Friends" to const. REV. J. C. HOLBROOK, D. D., and MRS. ELIZA A. DIXON, L. Ms., 68 50
Java Village. P. Hogan $6; Dea. J. S. Beardsley and S. Griggs $5 ea., A. Davis $1, by Hon. A. W. 17 00
Jewett. Friends, by A. P., 50 00
Knowlesville. Dea. Wm. Knowles $12.50; Rev. R. S. Egleston $3, 15 50
Madrid. E. Shaw, 2 00
New Hartford. Rev. S. Wells, 1 00
New Road. C. G., 25
New York. Rev. C. C. Starbuck $5; Mrs. Livingston $3; "A Friend" $2; P. S. P. and R. A. P. 50c. ea.; E. P. M., by J. C. 50c., 11 50
North Pitcher. Z. Smith by J. S. B., P. M., 1 00
Perry Centre. S. R. B., 50
Richville. J. Barker, 5 00
Rochester. Mrs. W. B., 50
Sag Harbor. G. B. Brown, 1 00
Saratoga Springs. M. Coll. at Dr. Bedortha's Water Cure $1.50, by Rev. L. T.; Individuals $1, by Rev. J. L., 2 50
Spencerport. L. Danforth, 5 00
Stafford. H. H., 25
Strykersville. Hon. A. Woodruff $30.50 to const. P. D BARRON, L. M.; Rev. J. A. Allen $20; P. D. Barron $2; A. Sherman and Wife $1.75; D. Steele and Wife $1.50, 55 75
Syracuse. Miss J. Cobb and H. C. Hooker $5 ea.: Coll. Sab. Sch. *for Mendi M.*, by Mrs. E. P. T. $5, 15 00
Vermont. E. T. P., 50
West Walworth. Mrs. A. P. Maurey, by S. A. D., 7 55
Whitestown. Sec. C. M. Soc., 50
Yonkers. First Presb. Ch. by W. C. F., 5 00

NEW JERSEY.

Newark. THOMAS LAFON, M. D. to const. himself L. M., 40 00
Newark. "A Friend," 16 66

PENNSYLVANIA.

Bradford. A. Kingsley, 1 00
Cooperstown. Mrs. P. W. P. Williamson, 1 00
Edinboro'. S. R. 50
Harrisburg. M. E. Dunkle and others $3; Individuals, by G. W. S. $3, 6 00
Honesdale. I. P. Foster $20; S. D. Ward; Z. H. Russell and L. A. Robertson $5 ea.; D. P. Kirtland and C. F. Young $3 ea.; H. M. Seely, S. E. Dimmick, E. W. Hamlin, I. N. Foster and W. H. Foster $2 ea.; H. C. Hand $1, 52 00
Meadville. W. F. Clarke, 5 00
West Greenville. Bequest, Nancy Eckels, deceased, by Achre Wick & Co., 100 00

OHIO.

Andover, O. B. Case, 20 00
Avon. Mrs. M. J. Lester, 1 00
Belleville. W. Elston, 1 05
Chatham Centre. J. N. Robinson $1; S. R. 50c., 1 50
Chester Cross Roads. J. Packard, 2 00
Deerfield. C. Steel $1; C. F. N. T. 25c., 1 25
Dover. S. Osborn, 1 00
Freedom. S. C., 25
Greene. Mrs. P. R. 50
Hampden. A. Clark and Dea. Maltby, 1 10
Homer. W. Wright $5; E. Wheaton, W. Howard, G. B. Magoon, B. Pearson, R. Fulton, J. W. Taylor and W. R. Newlon $1 ea.; others in First Presb. Ch. $8, 20 00
Hudson. Orator Blakeslee, 10 78
Kirtland. Mrs. E. R. W., 50
Lenox. J. Royce $1; others 50c., 1 50
Lock. Mrs. E. S. Taft, 5 00
Mecca. Mrs. N. E. C. and N. W. P. 50c. ea.; D. Bates $1, 2 00
Medina. Dea. N. B. Northrop and G. W. Tyler $10 ea.; L. Nettleton $1, 21 00
Mesopotamia. Mrs. S. O. Lyman $13 bal. to const. MRS. LAURA OTIS, L. M.; A. Lyman $2, 15 00
Mt. Pleasant. Mrs. R. T. Updegraff, 10 00
Muscash. R. B. by J. P., 50
New Richland. S. Johnston, 1 00
North Bloomfield. "A Friend," 5 00
Paddy's Run. Mrs. S., 25
Pierpont. Mrs. S. Slater, 1 00
Salem. Asa W. Allen bal. to const. Rev. ALEXANDER B. MAXWELL L. M., 5 50
Sandusky. First Cong. Ch., by L. H. L., 22 00

INDIANA.

Fairmount. J. J. B., 25

ILLINOIS.

Camp Butler. E. S. West, Co. B., 62d Ills. Vol., 2 00
Cottonwood Grove. Mrs. J. A. McC. 50
Fairfield. Individuals, by C. S., P. M., 2 00
Galesburg. W. J. D. and J. M., 50
Lewiston. Wm. Proctor, 100 00
Lyndon. S. M. W., 75
Mendon. J. Platt, 2 00
Nora. L. Foss. 1 00
Oswego. B. Peckett 1 00
Pana. W. C. M., 50
Peoria. Moses Pettengill, 3 00
Pittsfield. Rev. W. C., 25
Plainfield. Cong. Ch., for *Home M.*, by J. H., 10 35
Princeton. First Cong. Ch. Mon. Con. Coll. by Rev. F. B., 17 04
Quincy. Joshua Perry,
Waverly. First Cong. Ch. $60 to const. HOMER CURTISS and CLAUDIUS SACKETT L. M's by J. C. S.; S. C. S. 50c., 60 50
Worth. L. Mitchell, 1 00

MICHIGAN.

Allegan. First Cong. Ch. & Soc., for *Foreign M.*, by Rev. L. F. W., 15 00
Ann Arbor. M. Wheeler $3; J. Elliott $2, 5 00
Cold Water. Mrs. S. G. Miles, 1 00
Detroit. Juv. Miss. Assn, of Av. Presb. Ch. S.S., by H. H., for *Mendi M.*, 25 00
Homer. J. R. Blake, 4 27
Union City. Coll. $52.57, by J. R. B.; First Cong. Ch. S. S. $33.87 to const. SARAH B. CLARK, L. M., by A. C., 86 44
Vernon. S. Holley, by D. C., 1 00
Wayne. Rev. E. Bibbins, 1 00
Ypsilanti. Individuals, by Mrs. M. D. 1 50

WISCONSIN.

Beloit. S. Himman, 3 00
Manitowoc. B. B. Curry $1; others $1.50 2 50

Milwaukee. Spring St. Cong. Ch. $65.67 by W. H. F., Treas.; L. Burnell $1.50; Mrs. S. 50c.. 67 67
Raymond. T. Sands, 5 00
Rosendale. W. D. Disbrow, 2 00

IOWA.

Burlington. Cong. Ch. S. S., *for ed. of two children, Mendi M.*, by T. H., 33 40
College Springs. "First Ch. of Christ," to const JAMES H. BEACH L. M., by Rev. J. C., 30 00
Denmark. Cong. S. S. $20, by Rev. H. K. E.; M. Whiting $1, 21 00
Dodgeville. Rev. T. W. Evans, 2 00
Grinnell. Cong. Ch. & Soc. to const. MRS. J. A. CRANE, L. M., by T. H. B., 46 00
McGregor. C. E. Daniels, 5 00
New Buda. Rev. G. I. C., 25
Tabor. W. M. Brooks, 20 00
Tipton. Cong. Ch. Coll. $9.15, by Rev. M. K. C.; D. Marsh $1. 10 15
Unionville. L. M., 50

MINNESOTA.

Maple Plain. M. S. C., 25

CALIFORNIA.

San Francisco. A. L. Bancroft, 30 00

OREGON.

Portland. Cong. Ch. M. C. Coll. $10; J. Steele and G. R. Smith $1 ea., by Rev. G. H. A., 12 00

CANADA.

Montreal. W. P. 50

FOR FREEDMEN.

($6 907,09.)

MAINE.

Bangor. Jason Weeks and S. H. Dale $10 ea.; B. F. Bradbury $5; "Two Friends," $3; Friends six boxes C., val. $1.117, by G. A. T.; "C. H. A." $10, 38 00
Blanchard. Cong. Soc., by D. B., 6 00
Brunswick. Rev. J. B. Sewall, 10 00
Centre Sidney. Mrs. J. Spalding. 3 00
Dover. One box C., by G. A. T.
Eastport. D. Perkins, 5 00
Gorham. M. G. Stanwood and others, a bbl. C.
Hallowell. Mrs. R. K. Page, 10 00
Holden. One bbl. C. by G. A. T.
Machias. Centre St. S. S. $20: C. L. 50c., 20 50
North Lebanon and vicinity. Four bbls. C., by Rev. T. S.
Orland. John Buck $20; Sarah E. Buck $15, by G. A. T., Treas., 35 00
Portland. "A Friend of Missions" $50; S. C. Adams $5; Coll. by Rev. C. Pearl, three boxes, one cask and one bbl. C.; two bbls. C., by E. G. 55 00

NEW HAMPSHIRE.

Amherst. Luther Melendy, 20 00
Bennington. Cong. Ch. & Soc., by W. & Co., 10 00
Centre Harbor. Caleb Towle and family 5 00
Concord. I. Hamilton, 5 00
Cornish. Friends, a bbl. C. by Z. H.
Dover. F. A. Soc, three bbls. C., val. $323.65, one box val. $391.33, and one box not valued, by W. & Co.
East Jaffrey. MISS ELIZA A. PARKER to const. herself L. M., 30 00
Fisherville. "A Thank Offering," 5 00
Manchester. CAPT. NATHANIEL KIMBALL ($30 of which to const. himself L. M.) by L. K., 100 00
Meriden. H. L. Sleeper by Rev. A. W., bal. contributions to const. SAML. B. DUNCAN L. M., 1 00
New Durham. J. M. Wiley, by W. & Co., 2 00

VERMONT.

Brooksville. One box C., by Mrs. H. H.
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East Dover. Two boxes C., by F. F.
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Fredericktown. E. Foot and L. W. Foot $5 ea.; S. M. Ertell, A. Greenlee, H. Cassell, J. Johnson, W. F. Semple and A. H. Royce $2 ea.; Mrs. Connell, Mrs. M. Beers, E. Estell, E. Cooper, B. F. Dowler, D. T. Montague, W. B. Cox, P. N. Lyle, D. C. Lewis, S. M. King, E. B. Hillis, J. Duncan, L. L. Sherwood, A. Hosack, and M. J. Simons $1 ea.; Corner & Squires $1; others 2.10, 40 10
Mount Vernon. JOHN COOPER, to const himself L. M. $30; Cong. Ch. S. S. $25; William Bonar $25; C. Cooper, M. Curtis, H. B. Curtis and J. W. Russell M.D. $10 ea.; "Ladies" $8.60; N. Guernsey, O. Sperry, E. M. Sperry, T. L. Clark, J. McGibony, Wm. Turner, J. Sperry, Mrs. E. Russell, R. C. Hurd and N. N. Hill $5 ea., T. L. Murphy, B. Grant, G. B. Potwin, M. Thompson and H. C. Taft $3 ea.; "A Lady," G. R. Martin, I. Mattison, T. Ransom, J. Trimble, J. M. Byers, D. Bixby, H. Sherwood, J. Burr M. D. and G. W. Barnes $2 ea.; D. B. Curtis, W. H. Smith, Miss J. Patterson, Mrs. E. Giles, W. Turner, O. Martin, H. Gordon, Mrs. H. F. Gordon, Mrs. M. Rogers, R. N. Kindrick, J. S. Wolfe, Mrs. T. Cooper, I. Green, C. M. Kelly, T. W. Linsted, J. Moore, M. R. Philips, C. L. Bennett, G. B. White, W. Wilkinson, J. McKibbin, L. S. Murphy, N. D. Browning, H. Bixby and J. C. Stockton, $1 ea.; others $6.15; Ladies, one box C. val. $162.55, 244 75
Oberlin. J. S. McClelland, bal. to const. PAGE F. McCLELLAND and BRAINARD T. McCLELLAND L. M's, 40 00
West Cleveland, Harvey Stevens and S. H. Crowl $5 ea., 10 00

Collected by Rev. J. R. Barnes.

($502.65.)

CONNECTICUT.

North Norwalk. Collection, 25 59
Stamford. " 28 14
South Norwalk. " 35 00

NEW YORK.

Buffalo. Collection bal. 9 54
Cambria, " " 10
Cohoes, " 35 00
Hornellsville, " bal. 7 65
Horseheads, " " 3 90
Middletown, " 30 14
Oneida, " 23 11
Peekskill, " 21 75
Port Jervis, " 44 25
Rochester, " 70 35
Westfield, " 32 13

PENNSYLVANIA.

Cherry Tree, Collection, 22 12
Corry, " 9 50
Erie, " 61 20
Titusville, " 36 00
Union Mills, " 7 18

Collected by Rev. J. G. Brice.

($95.15.)

OHIO.

Felicity. Dr. M. Gibson $5; J. P. Moyer and J. Hoover $2 ea.; C. Reynolds, M. E. Sargent, J. Fambers, J. Patterson, A. Hoover and S. Hoover $1 ea.; others $1.40, 16 40
Cedron. Jos. C. Wells, Saml. Wise and E. Wise $5 ea.; H. Wise and J. Vandike $2 ea.; S. Colter, J. Hurley, M. Wise, L. Wise, A. H. Glenn, I. Glenn, W. Wise and J. Snyder $1 ea.; others $2.95, to const. JOSEPH C. WELLS, L. M., 29 95
Georgetown. Rev. J. W. West and Mrs. Phebe West $20; J. N. Parker $6; Wm. Hill, J. R. Davis and G. E. Matthews $2 ea.; Wm. Matthews, B. Parker, A. Matthews, W. N. Salsbury, L. Davis, C. Davis, J. Cumberland, W. J. Evans, J. Salsbury, L. Salsbury, and T. F. Salsbury $1 ea.; others 55c. to const. REV. McKNIGHT WILLIAMSON, L. M., 43 55
Higginsport. James Hopkins $2; V. Hopkins, P. Ellis and S. King $1 ea.; W. E. H. 25c., 5 25

Collected by Miss E. G. Highgate.

($213.06.)

NEW YORK.

Brocketts Bridge, Coll., 15 25
Camden, Mrs. S. G. F. Harrington and Miss R. King $1 ea., 2 00
Cleveland, Collection, 7 58
Clinton, " 26 38
Constantia, " 16 25
Inham's Mills, " 5 47
Little Falls, " 14 50
New Hartford " 10 75
New York Mills, Samuel Campbell $25; Coll. $8.45, 33 45
Salisbury Centre, Collection, 13 00
Seneca Falls, " 9 25
Taberg, " 14 25
Waterloo, " 34 50
Whitesboro, " 10 43

Total, $11,050 11

LEWIS TAPPAN, *Treasurer.*